# PHILADELPHIA RECORDER.

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For the Philadelphia Recorder.

AN ANXIOUS SOUL'S SELF-EXAMINATION ON THE

## SUBJECT OF REPENTANCE.

*Question.—Have I a spirit of true repentance before God?*

The Saviour hath assured me that *except I repent I must perish.* I know that I may delude myself with feelings which do not amount to true repentance. It would be dreadful to make a fatal mistake as to a matter so unspeakably important. I will therefore endeavour, with such candour and impartiality as I would feel upon my death-bed, to examine my heart on this point. But I cannot do it without the help of God—Lord, guide my inquiries! Guard me against all self-delusion. In the words of David, do I pray, "*Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.*"

That I may know whether I truly repent, let my heart answer to the following questions:

Do I see that my whole life has been sin, and my whole heart sinful, because in no portion of my past days have I truly loved and served God? Do I see that this sinfulness is great and awful, and worthy of the deepest repentance, because committed in the midst of God's mercies, against the convictions of conscience, and in dreadful ingratitude to my crucified Saviour? Can I offer any excuse? Do I try to plead any excuse? Do I perceive that in having thus lived in transgression of the will of God, I am necessarily condemned by his just and holy law; and unless I obtain reconciliation must endure the penalty of its awful curse? Should God for ever deny me his mercy, do I see that my soul would only be rewarded according to its sins?

If such are my views, *how do they affect my heart?* Does it deeply grieve me to see what I have been to God—what a return I have made for the dying love of Jesus? Does it make me abhor myself, and lie humbled in the dust, to see how unholy is my heart in the sight of that holy God, who cannot look upon any sin but with abhorrence? Do I feel as the publican described in *St. Luke,* xviii. 13?

If I hope that I have such sorrow, I shall further prove it, by asking, *what it leads me to desire and determine.*

Do I feel a great anxiety that God may have mercy upon me, and be reconciled to me and love me?

Can I consent to any life hereafter, but one of an humble, unreserved devotion to my God and Saviour?

Does it give me deep pain to think of the danger that I may relapse into a worldly and careless state?

Am I anxious to have my heart thoroughly imbued and my life entirely governed by the love of Christ?

Am I willing and ready to submit myself without reserve to Jesus, as my Master and only hope, taking his will for my will; his ways for my happiness; making no compromise with the world, and placing all my trust in his grace to enable me to be faithful unto death?

If I can answer in the affirmative to these questions, or any of them, do I then place the least trust in my feelings to reconcile my soul to God; or do I still feel that I have nothing to offer for his mercy, but utter sinfulness and unworthiness?

COUNSEL.

**Be not afraid to know the worst. Better to know it now, than when it will be for ever too late to change.**

If your views and feelings cannot respond, as you would desire, to all these questions; be humbled and animated to diligence, but be not discouraged. Be thankful if God has so blessed you that you can answer to any of them affirmatively. Let this encourage you to believe that God only waits for your importunity and perseverance, to give you all the feelings of true repentance. Read the case of the Prodigal Son, in *Luke* xv.—and the case of the unfortunate widow, in *Luke* xviii. See the *spirit* in which you should seek God, in verse 13—and the *promise* on which you should rely, in *Luke* xi. 9, 10, 11, &c. See the name you must plead, and the intercessor, in whose merits you must trust, in *Hebrews* iv. 14, 15, 16.

Beware of *delay.* "*Now* is the accepted time." To-morrow is not your's. Try to go to Christ to-day. He is as ready to accept and forgive you to-day, as he ever can be. "*If any thirst, let him come unto me and drink:*" this is his voice to-day. Beware of any hope of peace with God, that does not exclusively arise from such a promise as that Christ will "save unto the uttermost all that come unto God by him." "Him that cometh to me I will in no wise cast out." C. P. M.

From the Episcopal Register.

## UNREGENERATE DOINGS.

*(Concluded.)*

It is thus true of those who are strangers to religion, that they have no good deeds with which to balance their bad ones, that their lives are all sin, and that for the most excellent as well as the most nefarious portions of their conduct, they must be subjected to condemnation at the divine tribunal. It is not pretended, that they may not be upright in their dealings, that they may not be characterized and adorned by much magnanimity and generosity, nor that they may not be uniformly sober, and moral and decorous in the intercourse and relations of life. But, in the midst of all, which man beholds and admires and applauds, there are to be found no affections of duteous regard and loyalty towards God, and no emotions of reverence for his glorious character and of childlike and obedient submission to his sacred authority. And God who searches the heart, sees nothing done from a right spirit and with right views, and of course all to be sinful, and sinful because performed with a different temper and from other motives, than those which he demands and will crown with his approbation and his smile.

It may be necessary here to interpose a caution against a grievous perversion of the principle we are maintaining. Let it not, then, be inferred, that, because we assert that those, who disregard religion, sin in all they do, it must be a matter of entire indifference what actions they perform; that they may live as they list and rush to the utmost lengths in profligacy, without any augmentation of guilt.

There are widely different degrees in the sinfulness of men and their conduct. Some actions are right in themselves and sin is incurred only by a failure to perform them from a proper spirit, from approved views and pure motives. Others are, in their very nature, base and hateful and atrocious, and it is not conceivable, unless you imagine a subversion of reason, that a man should not be influenced by a lawless and reprehensible temper, whenever they are chargeable upon him. There is guilt, and grievous guilt, in the absence of all feelings of duteousness and loyalty towards heaven. But there must be far higher guilt in a spirit of open and unblushing and determined rebellion. *The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?* Let a man bring his offering to God, let him address his prayers to heaven, without a pious temper, and he sins. But let him do these acts in the conscious and positive exercise of unholy feelings, in a spirit of profane contempt, or bold impiety, and there follows a fearful aggravation of his crime and of his condemnation.

The subject which we have been examining is not one of vain speculation. The truth, which we have attempted to establish, possesses no slight degree of practical importance. If the best actions of those, who are strangers to the graces of the Christian, must be pronounced, in the strong language of Augustine, "splendid sins," what can more effectually humble in the dust, the proud imaginings of self-righteousness, and send the sinner, with a life in heaven's estimate of man and his doings, barren of good and prolific only in evil, to a Saviour's cross for forgiveness and salvation? What can more directly and powerfully turn to self-loathing and contrition, the fond self-complacency of the worlds'-man of morals and worth than the persuasion, that all his goodness is superficial and unsound, possessing but the attractive form, without the truth and vitality of virtue? What can more decisively teach him, whose heart has never been softened into penitence, in whose soul gratitude and confidence towards the Redeemer have never been cherished, and whose affections have never risen in devout and admiring aspirations to God and heaven, that a divine influence must be felt to qualify for a religious life on earth, and to fit for the nobler services and the purer joys of eternity? Convictions like these may teach the soul, that it is lost, and prepare the way for its recovery. Mistaken views of character, and presumptuous expectations of security, inducing the mind to cry, *peace and safety,* while *sudden destruction* is impending over it, will lead to the indulgence of hopes, from which it will be likely to be awakened only to find itself undone.

## CHRISTIANITY IN THE EAST.

*Egypt.*—The first of the eastern countries which it was my lot to visit, as a traveller, was Egypt; and it was, of course, impossible for me to tread the banks of the Nile, from among the bulrushes of which Moses was taken up by the daughter of Pharaoh—to traverse the land of Goshen, or cross the Red Sea by the Desert of Wandering—to behold the stupendous monuments, in the erection of which, it is at least probable that the enslaved and captive Israelites were employed—and not feel an additional interest in every thing connected with its Scriptural history; or to be indifferent to the state and condition of the people, among whom those Scriptures were still held in esteem. The government of that country, as you are aware, is in the hands of Mahommedans, by whom Christianity is rejected, and its professors subjected to disabilities and oppressions. Accordingly, the circulation of the Scriptures is extremely limited in Egypt. Nevertheless, inasmuch as there are still a number of professing Christians of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Maronites, &c. having religious establishments and places of worship in Egypt, the introduction of the Scriptures among them might not be a work of difficulty, and from them it might more readily pass into the hands of those who would be otherwise inaccessible; while, in consequence of the degraded and corrupt state of the Christians themselves, it may be said that the Scriptures, if presented in a language in which they could be familiarly read, would be likely to effect as great change among them as among those who profess not their faith; for scarcely any thing can be conceived more remote from the simple purity of Christianity, than the rites, ceremonies, and dogmas, designated by that name in the East.

*Palestine and Mesopotamia.*—The countries that I next visited, and which may well be associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt; for, while gazing on the walls and towers of Jerusalem—crossing the brook Kedron by the pool of Siloam—treading the Mount of Olives, and entering Bethany and Bethpage, Bethlehem and Nazareth—who could be indifferent to the sacred volume that recorded all the events of which these spots were the scenes and witnesses? If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea—if I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and vallies of remoter solitudes, every rock and every eminence, every brook and every rivulet, had its own especially history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of Mahommedans; and though there are not wanting professing Christians in considerable number and variety, both as residents and as pilgrims; yet the Scriptures are so little known and understood among them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the "shepherds that sleep" while the fold is in danger, and the "watchman who slumbers" while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur of the Chaldees, the birth-place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character; so much so, that there is one sect, who consider themselves to be in some degree Christians, as they profess to follow a Gospel of St. John; but their claim to that appellation may be judged from the fact of their actually paying divine honours to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Nineveh and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation: and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterized the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

*Persia.*—In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illumine the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mahommedan world. While Persia is, therefore, quite as destitute as all other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than any other of the surrounding states. I may add to this general assertion, a fact which came under my own personal observation, and which tends to show what might be done in Persia by judicious men and judicious measures. The Rev. Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia just previous to the period of my passing through that country; and at Shiraz I met with several mollahs, or teachers of the Mahommedan faith, from whom I learnt that Mr. Martyn's life and conversation had produced the most surprising effect, in softening the usual hostility between Mahommedans and Christians; that the most learned Muftis had conversed freely with him, on points of faith and doctrine, and that they had come to the conclusion, that there were not such insuperable barriers between them, as they had at first conceived. Such a step as this is most important, because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph; for, as Milton has beautifully observed, "though all the winds of doctrine were let loose upon the earth, so truth be among them, we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?"

*India.*—The other abominable rite of which I shall now speak (for I confine myself to the two prominent ones, although there are a hundred that might be detailed,) is the Pilgrimage to Juggernaut. This is the name of an old idol which is worshipped at a place called Pooree, on the sea coast of Orissa, between Madras and Bengal, and to whose shrine pilgrimages are made from different parts of India. The lives annually sacrificed to this monstrous idol surpass all credibility; but it may be sufficient to say that the approach to the temple is indicated, for fifty miles on all sides round, by the mangled and decayed carcasses of those who have perished as his victims. Will it be believed that the East India Company make these horrid and revolting rites a source of pecuniary profit to themselves? Nay more—they receive all the immense revenues arising from fees and tribute paid to the idol, themselves defraying the costs of his maintenance, providing him with meat and drink and clothing, and keeping up an establishment of courtezans, for the service of the priests! There is, besides, a body of pilgrim-hunters, under the name of Pundas and Purbarees, whose especial business it is to go abroad, all over the country, and traverse it in every direction, in search of pilgrims, for the purpose of bringing them in companies to Juggernaut. These pilgrim-hunters are actually paid at a fixed rate per head, for every fresh victim they can bring! They accordingly extend their excursions for hundreds of miles from the bloody and revolting scene; and, wherever they find a man who has a sufficient sum of money in his possession, the hard earnings, perhaps, of years of industry and frugality, they seize on him as their victim, persuade him to leave his wife and family, and go on pilgrimage to Juggernaut. He quits his home, with the promise, perhaps, of a speedy return; but alas the hour of his re-crossing the threshold of his cottage never arrives. He is led, by these delusive guides, to the idol and his car. In the expense of his journey, in fees, and in the premium, or head-money, every farthing will be exhausted; he enters the temple, joins in the horrid din of its filthy and brutal uproar, comes out of it naked and pennyless, and before three days are passed over his head, perishes for want, in the very precincts of the temple, where thousands are annually expended in the grossest sensualities! and the whole plain, for fifty miles round, in every direction, is literally whitened with the bones of the victims thus offered up as sacrifices to this most monstrous of all superstitions.—*Speech of J. S. Buckingham, Esq. before the Auxiliary Bible Society of Whitby, England.*

## EXTRACTS

FROM BISHOP GRISWOLD'S ADDRESS TO THE CONVENTION OF THE EASTERN DIOCESE.

### WANT OF MINISTERS.

But the increase of the Church in this diocese is much paralysed by our deficiency of clergy. We cannot supply the parishes we now have, much less can we avail ourselves of a whitening harvest. As we regard the spiritual wants of our household, and the prosperity of the Lord's work committed to our care, we should endeavour in every possible way, to obtain a competent number of labouring ministers, to supply our parishes, and fill our missionary stations. Our Lord has indeed shown us the best way, in directing us to pray the Lord to send labourers into his harvest. Except the Lord send them, they can be of little use. It is to be feared that we are not faithful in praying that God will fill our churches with pastors according to his own mind. But there can be but little earnestness or sincerity, and of course but little use even in prayers, except our actions correspond with our petitions: except we use the means and pursue the measures, which God has already placed within our power, for bringing forward pious men qualified, or qualifying them for this work. Could such be educated among us, not only would they be more likely to continue with us, but they would become more particularly interested in our labours; they would better know the wants and more willingly conform to the manners of our people. In many parts of this diocese we need those especially, who are willing, not in profession only, but in truth to "take the cross," and follow their Saviour; considering it "enough for the disciple to be as his Master;"—not to be ministered unto, but "to be the servants of all." Happily a large part of those we have, are of this description; their labours are arduous; their emoluments scanty; but "great is their reward in heaven."

### WANT OF MISSIONARIES.

It is with much pain that I must again state to the Convention that I have not yet been able to find even one suitable person, who is willing and at liberty to serve as a missionary in this diocese. It may be well for us to reflect whether, if, as we ought, we did pray the Lord of the harvest to send us labourers, and manifested the sincerity of our prayers, by raising liberal funds to support them, we should be thus destitute. It is cheering, and claims our thankful acknowledgment, that a liberal, pious spirit of missionary zeal is in our churches, and throughout the Union so evidently increasing. Some very noble bequests and donations have in other parts of our country been made for educating and supporting labourers for this harvest. But it is mortifying to see how little comparatively is done by ourselves. It may be doubted whether, all things considered, any other Christian community does so little. And yet there are individuals among us whose souls are awake—whose hearts are alive to this most interesting subject. Their prayers we trust will be heard, and their zeal operate as "a little leaven" among all our members. The Lord, we will yet hope, may open the hearts of some of the rich in our communion, to see how much it is, not their duty only, but their wisdom and highest good, to give to the Lord some part of what he gives to them. No person, whether rich or poor, does or can live as a Christian, except he regularly contributes, according to his means, for the support of those who labour in word and doctrine, and for other charitable purposes. St. Paul directs that it should be done once a week, certainly it should be done many times in a year. They who have little must still give of that little. It is often and justly said, that the rich ought to give. And should they give ever so liberally, it would excuse no Christian in neglecting the duty. We might as well say that the rich must do all the praying, because they have more leisure, and can better spend the time. It is as necessary to the Christian character to give to the Lord, as it is to pray to him. This we ought to do, and not to leave the other undone.

In Massachusetts some successful measures have been taken to excite an interest in missionary labours. Also in Rhode Island, and especially at their last Convention. In other states too, something has been done, and is still doing. While this evangelical spirit continues to increase, we rejoice, and will rejoice, and take courage. Though we cannot obtain labourers to plant churches where they evidently might be planted with good prospect of success, let us hope and pray and strive to preserve and foster those we have. In Massachusetts the most is done for missionary purposes, and in that state of course our churches are the most flourishing. In Vermont, where the field was the most promising, from the want of labourers the work declines.

### GENERAL PROSPECTS OF THE CHURCH.

Our thanks to Him, whom we rejoice to adore, are due for the increasing unity, and the general prosperity of our churches, which was pleasingly manifested in our late Convention at Philadelphia. Though some points were much debated, in which was difference of opinion, there appeared no division in heart, nor lack of love. Our labours are extending and measures are taking more effectually to extend them into the western parts of this vast empire. Catechetical instruction is rapidly advancing by the institution of Sunday schools. Through fear of innovation, these and some other late improvements have been tardily received by some churches; but public sentiment and the result of experience have removed doubts and silenced opposition. These improvements indeed are not innovations; but a better performance of duties which had long been culpably neglected.

### SUNDAY SCHOOLS.

The instruction given in Sunday schools should all have a view to religious improvements. Provision should be made, and in our country happily is made, for instruction in letters and science on other days of the week. If any exception to this might be allowed, it would be in large manufacturing establishments, where many children are almost necessarily, for six days in the week, employed in labour. The higher classes in Sunday schools should be prepared, so far as instruction can do it, for Confirmation and the Lord's Supper.

### PAROCHIAL REPORTS.

As one and indeed the chief object of this meeting is by counsel to devise and take such measures as are most likely to promote the prosperity of the Redeemer's kingdom, and our common salvation, permit me on this occasion, as I have been heretofore accustomed, to suggest some things, which, through the Divine blessing, may tend to that happy effect. And first let it not be thought a thing too trivial to remind the clergy of the Parochial Reports which the rules of our Church require annually to be presented or sent to the Bishop, through the Conventions of their respective States. These returns are of considerable use, and in this diocese have ever been deficient. It would be further useful to himself and to the Church, if each clergyman would add to such Reports, some further account of the state of his parish, and whatever in his ministry may have been particularly remarkable, interesting, and instructive; this indeed the 45th canon also requires.

### IMPORTANCE OF MUCH PRAYER.

Permit me also to repeat, what a few years since I recommended, that our clerical brethren so far and often as shall be reasonably within their power and means, be in the constant habit of meeting together for conversation, counsel, and social prayer. I know not of any means within our power, more likely to increase our wisdom, enlarge our hearts, awaken our zeal, and bring down the blessing of God upon our labours. Our church, as a church ought to do, impresses much upon her children the importance of prayer. We who belong to it talk much of prayer, and yet it may be feared pray less than other Christians. It is painful and mortifying to see, on our most solemn and interesting occasions of public worship, and administrations, such as our conventions and ordinations, generally how few attend. We see not the like among other Protestant Christians. In vain do we extol our prayers, and boast till we disgust the world, of our inimitable Liturgy, while we so inexcusably neglect its use. When our churches are opened on saints' days, and not ten persons attend the solemn devotions; or when we ordain to the sacred ministry, and not a hundred, if even fifty of our people will

be present to unite in the prayers for God's blessing upon a work of such immense importance to our church and to religion, can it be that we truly love our Liturgy, and have "a hearty desire to pray?" Do we indeed, as compared with other Christians, faithfully pray God to send labourers into his vineyard, and to qualify them for the work? Let us love our Prayer Books, "not in *word* and *tongue*, but in deed and truth." It is, I conceive, of essential importance, and very much our duty, to render all our public services as interesting as may be, and if we pretend to be churchmen, most conscientiously to attend them. By our fruits we are known: we must show our faith by our works: our regard for the Liturgy, by our devout attendance when it is used, not merely on the Lord's day, but on other occasions. This too general neglect of our people is at times very discouraging, and it has no little effect in preventing our growth and prosperity.

*(To be continued.)*

## REPORT ON THE STATE OF THE CHURCH.

### CONNECTICUT.

The number of clergymen in this Diocese, at the Convention in June last, was 59; and the number of parishes 78.

Since the last Triennial Convention, ten Presbyters and ten Deacons have been ordained; and seven hundred and eighty-four have received the rite of confirmation. The present number of candidates for holy orders is 12. There has been a respectable increase in the number of communicants; but the imperfect returns exhibited in the parochial reports, render it impossible to state the exact amount of that increase. Sunday Schools have been organized in nearly all the parishes in the Diocese. They are, for the most part, in a very flourishing condition, and are in connexion with the Protestant Episcopal Sunday School Union, whose system of instruction is generally adopted.

The Society for the Promotion of Christian Knowledge in the Diocese, continues to give assistance to a few missionaries, who are usefully employed in building up decayed parishes, and forming new congregations, in various parts of the Diocese.

The cause of missions, domestic and foreign, is assuming more and more the importance it deserves, in the estimation of the Episcopalians of Connecticut; and a general conviction exists, that it is closely identified with the prosperity of the church at home, and the increase of individual piety. Some of the congregations have set a noble example of Christian liberality towards this object; and from no quarter do the friends of missions meet with any thing deserving the name of opposition.

The destitution of the means of religious instruction in the colony at Liberia, led to a correspondence between some of the clergy of this and the neighbouring Dioceses; which resulted in the establishment of an *African Mission School*, in the city of Hartford, in the autumn of 1828. The object of this institution is, to prepare young men of colour for usefulness in the colony, in the capacity of missionaries, catechists, and school-masters. No sooner was the institution made public, than liberal contributions from various quarters showed how deep an interest was taken in the prosperity of the scheme. The only embarrassment hitherto experienced, has arisen from the scarcity of suitable candidates for admission into the school; a circumstance easily explained, by the difficulty of making the intelligence known among the people of colour. The present number of pupils is four, one of whom is a graduate of Amherst College. On leaving the school the pupils are to be placed at the disposal of the Domestic and Foreign Church Missionary Society.

The establishment of Washington College, of which a statement was given in the last Triennial Report, was an event of the highest importance to the church. To the liberality of Episcopalians of Connecticut, and more particularly, to the exertions and sacrifices of the city of Hartford, is this institution indebted for its endowment. Its progress hitherto has been fully equal to the expectations of its friends. At its third annual commencement, on the first Thursday in August, 1829, the degree of Bachelor of Arts was conferred on twenty young men, alumni in the Institution. Notwithstanding the short time it has been in operation, its literary exhibitions have evinced a proficiency in classical and scientific studies, not inferior to that exhibited in the older institutions of our country.

The want of ministers to serve at our altars gave rise to the *Church Scholarship Society;* the object of which is, "to assist meritorious young men, members of the Protestant Episcopal Church, in the attainment of a collegiate education; and when the state of the funds may be thought to justify the measure, candidates for Holy Orders may be assisted in obtaining their theological education." This is justly regarded as a most important event to the welfare of the church; and through the exertions of its indefatigable agent, the Rev. William Barlow, funds to the amount of more than $6,000 have already been secured. Such is the comprehensive plan of the institution, that its benefits are confined to no one diocese or college. Scholarships may be formed in any part of the country; and their founders have the right secured to them of nominating the candidates to enjoy the benefits of the same, and at any college they may prefer. A number of beneficiaries are already enjoying the fruits of this institution.

On the whole, the prospects of this Diocese are highly encouraging. It is believed, that in no part of our country are the doctrines of the gospel preached with more faithfulness, or with a more sensible influence on the hearers.

## THE BIBLE IN GREECE.

The Rev. Mr. Robertson, Episcopal missionary in Greece, writes to the Rev. Dr. Milnor, of this city, [New York] under date of Bassæ, (Arcadia,) July 21, 1829, as follows:

"I address these few lines to you from one of the most perfect and interesting remains of antiquity which yet adorn the soil of Greece. Thirty-five large fluted Doric columns are still standing, and surmounded by the architrave. Besides these is one of the pilasters of the cella and the vases of the others, while numerous fragments of various parts of the edifice lie in rich confusion around. The temple stands in a beautiful solitude, and commands an extensive, diversified and magnificent prospect. Aged oaks are the chief ornaments of its immediate vicinity, but no human habitation is near. The feelings excited by the contemplation of one of these monuments of days long past away, differ not a little, probably, in the mind of the Christian missionary, from those of the ordinary traveller. Simply considered as a work of art, I view the edifice before me with the admiration it well merits; and I reverence the gracious Being who has not only made all nature around me "beauty to the eye," but has implanted in the mind of creatures, like myself, those principles of taste, that sense of beauty, that love of just proportion, and that creative energy, which have found their due expression in works like the present. But these agreeable reflections are mingled with others of a far different and very painful character. If this temple be a standing evidence, through successive ages, of human taste and genius, it is no less so of human folly and degradation. All this effort of cultivated intellect, all these results of painful manual labour, all these treasures of costly materials, were lavished upon the worship of a false Deity, believed to possess like passions with ourselves, and to have been guilty of numerous acts of cruelty, deceit and lust. Thus did the most enlightened nation of Pagan antiquity, while "professing themselves to be wise, become fools, and changed the glory of the incorruptible God into an image made like to corruptible man." While, then, I cannot help exclaiming with one of the early disciples of Jesus, (in reference to another temple, for an unspeakably higher object,) "What manner of stones and what buildings are here?" I at the same time praise the Lord that my lot has been cast in other times and in more favoured regions. I bless his holy name that my native land is also adorned with monuments, not of pernicious and debasing superstition, but of enlightened Christian charity. I turn my thoughts with joy and gratitude to that noble institution whose correspondence you conduct, and whose object it is to send the light and life-giving word of infallible truth to every nation, in their own tongue. That sublime charity has been manifested, more than once, toward the interesting people among whom I am at present a wanderer, and I have been honoured as one of the agents to carry it into effect."

[Mr. R. then proceeds to give a statement of the manner in which he had disposed of the English and Greek Scriptures committed to his charge for distribution. Ten or twelve English Bibles were given to the crew of the vessel in which he sailed from Malta, and to some poor Irish women, wives of soldiers in the Ionian Isles. Of the Greek Testaments, a number were given to the Bishops of Tripolizza and Argos, for public schools and for distribution among destitute priests; a few were forwarded to the Isle of Ithaca, a few to Arcadia and the ancient Elis, and the remainder were distributed personally, to priests chiefly, but in a few instances to magistrates and others. Mr. R. had authority to draw on the Depository at Malta for Greek Scriptures to the amount of $500. At the date of his letter he had received only to the value of $100, but was expecting the remainder soon, and was making arrangements to disperse them in various directions. In proof of the great scarcity of the Bible in Greece and of the anxiety of the people to receive it, Mr. R. states the following facts.]

While at Syra, one of the agents of Rev. Dr. Korck for the sale of the Scriptures, returned from a short excursion to the Isle of Hydra, where, in about ten days, he had disposed of 500 copies. He informed me that there was a great eagerness to obtain them, and that he might easily have sold a still greater number. He was on the point of departure to another quarter, with a new stock, when I left the island.

At Ægina I had the pleasure of forming the acquaintance of Mr. Benjamin Barker, of Smyrna, Agent of the British and Foreign Bible Society. He had brought a large number of New Testaments for priests and schools. The divine word was introduced with success into the large orphan school established by government, and which is the head and model of the other schools of mutual instruction throughout the country. This event filled us all with great joy as well as gratitude, as there had been fears entertained that the measure would not be accomplished. Thanks be to God, the excellent head-master of the school appears to feel a sincere interest in the use of this fountain of truth by the scholars. Besides its employment as a class-book, it is daily read to the boys while partaking of their frugal meal, and it is delightful to witness the stillness and order which reign on these occasions. When Mr. Barker and Mr. King paid a farewell visit to the school, previously to their departure for the Cyclades, the master presented them to the boys as the individuals to whom they owed the present of the Gospel. Immediately there arose a loud cry, as if from the entire body, though wholly unpreconcerted, "Long live the Philhellenes!" Mr. Barker was actually besieged during almost his whole stay at Ægina. I scarcely ever called upon him without having to make my way through a crowd of boys, from various private schools, who, with their respective masters, had come to beg for Testaments. To each one who, upon trial, could read, a copy was presented. From sunrise in the morning until late in the evening, a throng surrounded his house.

There is something wonderful in this hunger for the bread of life in Greece, which I have never witnessed elsewhere. I cannot but consider it as a token that Providence has in preparation great spiritual blessings for this people. It seems to pervade all classes. Books of every description are indeed received with avidity, but on none is such a value generally set as upon the word of God. As far as evidence can be obtained it is not laid by in neglect. Mr. Barker had an application from a poor old man who had lost his eyes in fighting for the freedom of his country. "Of what use will it be to you," said he, "you are unable to read?" "I can employ a lad to read to me;" was the answer. As he had brought a good recommendation, Mr. B. gave him a copy, and a day or two after, passing through the streets, had the pleasure of seeing the same individual, sitting under a wall, and listening intently to the contents of his newly acquired treasure, which a small boy was reading to him.

One of the most affecting facts regarding the dearth of the Scriptures in Greece is, that a large number of the priests have scarcely any distinct idea of the New Testament as a whole, and are still more ignorant of the Old. I have met with more than one who had never seen an entire copy of the New Testament, and multitudes who had never possessed it. They often make confessions of their ignorance and degraded condition in the most touching manner. The volumes containing selections of Scripture lessons for their churches, is what they generally understood when asked if they have the Bible, New Testament or Gospels; and these are often in a most wretched, tattered condition.

All their church books are in Hellenic or ancient Greek; but priests have often confessed to me that they found it very difficult to comprehend them. Indeed, during an interview which I had with the Bishop of Livadia and Athens, a priest present inquired of his diocesan, whether it was not possible to procure for them copies of the New Testament in Romaic, as many of them were unable well to understand the original. On most occasions I have made a stipulation with the priests, to whom I have given copies, to read them at stated times to the people, and they have readily made the promise. I have generally done this in the presence of several of their flock, who usually show much interest in regard to it, that they may be afterwards reminded of their duty if they should be inclined to neglect it. Yet I should be very unwilling to have the ancient Greek banished from the churches. The educated classes at present understand it, and as education advances, the number will continually be greater and greater. Besides, the language is daily becoming more closely allied to its parent, by a diligent purification. There is good reason to hope that, ere many years, the great mass of the people will be able to understand the New Testament in the original, and it is surely very desirable that there should be one region in the world where the original is constantly and publicly read in the churches. Even in England, the dialect of the common people in many counties differs very much from the style of our admirable version, and the same may be said of many parts of Germany, in reference to the pure and elevated language of Luther's translation. At present, however, there is the greatest need of a wide diffusion of Romaic Scripture throughout the whole of Greece.

I have heard doubts uttered of the strict correctness of an expression in a letter from Mr. King, that where he had received one application for other charity, he had received many for books. I can only say, that my experience perfectly tallies with his. Amid the deep poverty which every where so strongly characterizes this long desolated land, no cry is so loud and frequent as that for instruction, and no books are so eagerly sought for as the Scriptures. Beggary, in fact, for other things, as far as my observation extends, is extremely rare, except in the towns on the coast. Is it not then our urgent duty to enter this door which Providence opens to us, and in this way, take possession of the land? Can Christian charity find a nobler and better exercise than in giving the Gospel to those who value it so highly, and who are without the means of procuring it. At a low price, many copies may be sold in the principal places of commerce, and some in the interior; but to the priests and schools, and to multitudes of the poor peasantry, they must be given gratuitously. No other operation should be permitted to interrupt the circulation of the word, until it is found in every family, school, and church.

I have given many copies to teachers to read to their pupils. At Castri, the ancient Delphi, I assembled the pupils of the little school, at the Castalian fount, *with their master.* Here I had provided a simple collation for them. After reading to them two chapters from the New Testament, I used the Lord's prayer, and another prayer for children from Mr. Jowett's collection, after which I gave the volumes to the master, receiving from him the promise that they should be daily used in the school. There were about 30 children and several of the parents present. And all seemed gratified. I left them to their little repast, which cost me less than a dollar, while they followed me with shouts of "Live the American Philhellene." Such a delightful scene has seldom been witnessed, I believe, at this spot, so long consecrated to the grossest superstition.

But my paper warns me to draw to a close. I would state to you a multitude of other interesting facts, if I had time and room, but I hope to be permitted to do so, ere many months more, by word of mouth. In the mean time, thank the Society, in my name, for their liberal benefaction to the poor Greeks. Beg of them to continue and to increase their efforts. They will not be in vain in the Lord. It is at present the seed time, and never were more favourable and more encouraging appearances. Let us do our duty, and we shall, in God's good time, see an abundant harvest. If other agents are about to visit this country, I trust that they will come still more richly laden than myself; and I am sure they will hear a reiteration of the blessings which in every quarter here are bestowed upon our favoured land. My health continues to improve.—*N. Y. Obs.*

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A meeting of the Wesleyan Missionary Society was held recently at the Methodist chapel, Balderton gate. A London paper gives the following sketch of one of the addresses made on the occasion:—

Rev. Mr. Hopwood, of Nottingham, said it afforded him great pleasure to be present at the meeting. In a Pagan land there is no fellowship, no communion. Their distinctions are unnatural, extending even to colour, how near soever they may approximate; there exists no feeling of friendship; their castes are distinct, and they will render them no aid, they will give no food to allay hunger, water to slake their thirst; and if drowning, they would not allow a rope to be thrown out to save. Are not these unnatural distinctions? Is it not an object to annihilate such distinctions, to destroy such walls of partition, that the copper colour, the black, and all other castes, should be united—that no distinction should remain but that of good and evil? If it be asked what more we mean to attempt, we answer much more. Contrast the Pagan institutions, the Pagan histories, with the Christian. Here are no human sacrifices, no immolating of children, nothing repulsive, but every thing valuable to bring them redemption. The heathen are a frail people; their prayers are addressed to images of wood, and stone idols, who have ears, and cannot hear, eyes and cannot see, hands and cannot touch, gods that are a disgrace as worshipping God. The next question will be, the probability of success. We have been told of a Russian merchant who heard of the fall of Varna, and doubting the fact, asked the emperor of its truth. The emperor immediately gave orders for him to be sent to Varna, there to witness it, observing that he might then be satisfied, as "seeing is believing." If any doubted, let him go to Caurisford, where the Hottentots have hoisted the flag of religion upon the rampart of truth, and they will return "seeing is believing." And if this voyage be not far enough, and they will go to Botany Bay, there they will find that "seeing is believing." It is not the quantity of good—it is the endeavour to do all we can. So you see that all can do something. At a missionary meeting in the county of Lancaster, two persons came to attend the meeting. On leaving the chapel, one of them asked the other what he gave to the plate. He said he didn't know; for that he was so affected with the statements he had heard, that when the plate came round, he gave purse and all. Not so the little boy who attended with his father, when the amount collected was announced at one shilling and one penny. "Ah! father," said the lad, "there you see how particular they are—they tell every body of my penny that I gave." We are told of a sun-dial being erected for the purpose of informing the people what the time was; and many came, but every one was surprised at the motto, "Go about your business." So we say, go about your business—that business, the duty of supporting the missionary meeting; and when the collectors come round, do as the sun-dial—give the whole they want, and then they'll go about their business.

## THE WALDENSES.

At a time when the British government is effecting so much for the civil and religious freedom of the subject, and of none more sensibly than of the Catholic, we cannot conceive that it should be beneath its dignity to claim of the ruling powers in Sardinia, the emancipation of the small and persecuted community of the Waldenses. It would indeed be an outward sign of the possession of that genuine spirit of Christianity, by which the millions of Ireland have sought to vindicate their right to spiritual and political freedom, were they to present themselves with the charter of emancipation in their hands, and call upon the Duke of Savoy to "do likewise." Let them behold the picture we shall now offer to them of the degraded state of their Protestant fellow-creatures in a Catholic land.

"It is not enough," says one of our correspondents, "that all access to office should be closed against them; every obstacle which can be devised is put in operation to render their social prosperity precarious and impossible. The medical profession is forbidden ground, and the afflictions of the invalid are doubly embittered by the pressure of that general indigence, which precludes their seeking medical aid from individuals residing at a distance, who cannot find their way to the couch of sickness, but across difficult and dangerous passes. The philanthropy of the Prussian government has at last succeeded in obtaining a license, that an hospital should be erected! but, alas! for want of means, that permission must remain a dead letter. Throughout Piedmont it is strictly prohibited to print religious, or even school books, for the use of the Waldenses; they are compelled to abstain from manual labour on Catholic feast-days, and by this their means of subsistence are wofully curtailed; their whole manufactures are limited to a single establishment for weaving woollen cloth, and two tanneries, neither of which are of much value; they are lodged upon the bare ground, and live upon the scanty produce of grazing; and have so little wherewith to educate their offspring, that a school has been actually closed, because the congregation could not raise the paltry annual pittance of a louis d'or, (16 shillings,) allowed to the teacher!"

[*London paper.*

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## A HINT ABOUT FINANCES.

"Why," asks a correspondent of the Connecticut Mirror, "why not introduce newspapers more extensively into our families? Give each boy, who can read, a newspaper. Let it come directed to him by name. Make it his own property. He will make himself acquainted with the value of it. He will be ashamed to be ignorant of its contents.

"I had determined to make the experiment in my own family. But then the expense, how is that to be met in my narrow circumstances? When any new expense is to be incurred, new sources of revenue must be found, or retrenchment made in other expenditures.

"My wife, who by the way is a tolerable financier and an excellent economist, and who is our standing committee of ways and means, was requested to consider the subject and report.

"About this time Dr. Beecher's sermons on intemperance appeared, and the Rev. Mr. Hewett preached several others on the same subject. These afforded the committee a hint on the subject of meeting the expense by way of retrenchment!—and accordingly she reported among other things, "that although we were strictly temperate in the use of wines and ardent spirits in the family, yet by restricting the use of them in a small degree, and omitting to place them before our friends as a sort of welcome, we should injure no one.—We might save, in the course of the year, enough to pay the expense of two papers for our boys, and at the same time set a good example before others."

"The report was accepted, *nem. con.* and a resolve passed to procure the papers.

"I have accordingly enclosed two dollars, for which you will please send your paper for one year, directed to Master ——, and you will oblige your friend and servant,

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## THE MORAVIAN NEGRO SCHOOL.

A short time since, a naval officer, on a visit to some friends in Edinburgh, mentioned that he had lately been in the West Indies, and had frequently visited the negro schools taught by the Moravian missionaries. He expressed himself much delighted with the intelligence and religious feeling exhibited by many of the children. While inspecting one of these schools in the island of Barbadoes, containing 200 negro boys and girls, a sign was made by one of the children, (by holding up the hand,) intimating that he wished to speak to the master. On going up to the child, who was just eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, (which the officer said he should never forget,) and pointing to a little boy of the same age, who sat beside him, "Massa, this boy says he does not believe in the resurrection." "This is very bad," said the master;—"but do you, my little fellow, (addressing the young informer,) believe in the resurrection yourself?"—"Yes, massa, I do." "But can you prove it from the Bible?" "Yes, massa. Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.' And in another place, 'Because I live, ye shall live also.'" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.'—And David says, in one of his psalms, 'I shall be satisfied, when I awake, with thy likeness.'" But are you sure these passages are in the Bible? Here is a Bible—point them out to us." The little boy instantly turned up all the passages, and read them aloud.—The officer examined several of the classes in the same school, and received answers from the greater part of these little captive negroes, which evinced a degree of intellect, and a knowledge of the word of God, which might make many a British child and British parent blush, amid all the privileges of their own happy land of light and freedom.

### THE YOUNG.

Cotton Mather mentions Elliott's prayers, when the question of ministerial inefficiency was discussed in their Synod—"Lord, for schools every where amongst us! that our schools may flourish! that every member of this assembly may go home, and procure a good school in his town! that before we die, we may be so happy as to see a good school encouraged in every plantation of the country."

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Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, DECEMBER 12, 1829.

*Apostolic Plan for Missionary Societies.*—Amongst many of our people there is a disposition to refer to primitive practice for the pattern of present proceedings, to an extent, on the one exceedingly admirable and subserving the best of purposes; but on the other degenerating into whim, if not absolute absurdity. A man might almost as well look to primitive practice for the pattern of his coat and the model of his parlour furniture, as to expect to find in apostolic practice, the best model of a Bible or of a Missionary society. The wisdom of God in a mystery, reserved the secret of combined social exertion, for an age of the world when the art of printing, and the facilities of travelling and of commmerce, could best contribute to its permanent and boundless usefulness. Bible, Tract, and Sunday School Societies, would be most strange and useless inventions, separated from *the employment* of the press.

The same, to a like extent, cannot, however, be said of Missionary or Charitable Societies. With regard to the first we have some most noble examples in the course of proceedings adopted by the Apostles and other primitive Christians; and with regard to the second, we have one most admirable direction, capable of application to all charities, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye; upon the first day of the week let *every one of you* lay by him in store, *as God hath prospered him*, that there be no gatherings when I come." 1 Cor. xvi. 1—2.

The Moravians, during the early years of their missionary movements, came up, as nearly as possible, to the primitive idea of missionary enterprise. A few patient, laborious, self-denying men, went abroad, expending their little all in their scanty out-fits, working for maintenance, and receiving only partial aid from their own immediate friends and brethren, without the intervention of societies, treasuries, or committees. And would to God that there were, at this juncture, men like-minded amongst us; who, whilst our missionary resources are low, would come forward and offer their services either to the cause direct, or through the medium of our society, at their own charges. If men have any thing, we want to see them actuated by zeal sufficient, *if necessary*, to constrain them to give it all, over and above their labours and their life. At the same time, however, it must be confessed, that there is little fairness or equality in their giving their *all* to this service, whilst their slothful fellow Christians at home grudge even a few dollars from the excess of their superfluities to sustain them in this work. However well this might answer for a while, operations could not long be carried on upon a large scale without a society. And we should have the hardihood to venture to deviate so far from the primitive pattern, as to do all in our power, after "every one had laid by him in store on the first day of the week, as God had prospered him," to appoint collectors to bring it together once a year into the treasury of an Association, to be forwarded to an Auxiliary and then to the Parent Society, to make sure the regularity and the abundance of its supplies for purposes rendered absolutely essential to the success of any good work, as worldly matters are now conducted.]

*Strange notions about America.*—Not unfrequently we have occasion to observe the incorrect and often vastly amusing notions of the state of things in this country, entertained by our trans-atlantic brethren and friends. This is no less observable in the religious, than in the literary and political world. Of the Magazines for September, for instance, one states the number of Sunday school children in America at 174,000, whereas they probably exceed half a million. Another states the number of the Episcopal clergy at 350, whilst a third states it correctly at 507. But these errors are trifles compared with the magnificent, and truly English splendour of conception as it regards colonial bishoprics, betrayed in the following article, from the Missionary Herald.

"*Mississippi Diocese.*—It appears from the United States' (we presume *Swords'*) Almanac for 1829, that a new diocese is in progress of formation, to be added to those of the Protestant Episcopal Church in the United States. It is to be called the Mississippi Diocese; and will comprehend the vast valley in which that great river flows, and will extend westward to the Rocky Mountains and even to the shores of the Pacific. The formation of this Diocese is one of the fruits of the establishment at Gambier; Kenyon College affording prospect of such a supply of ministers, as to encourage these dwellers in the wilderness to associate together for the adoption of the requisite preparatory measures!!!"

Who would have imagined that all this magniloquence could have sprung out of the simple fact, that *two* clergymen in the state of Mississippi succeeded last year in organizing a diocese in that state? When they will have the requisite number of clergy to entitle them to elect a Bishop is very doubtful.

When will the members of our mother church take pains to inform themselves accurately as to the real state of things in this country, at least so far as the Protestant Episcopal Church is concerned?

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*Unregenerate Doings.*—Though we are far from considering ourselves accountable for every shade of sentiment in pieces, which, for their general excellence, we may have selected for the Recorder; yet, in the instance specified by a "Layman," in his objections to some parts of the valuable essays under the title above named, we are very decidedly of opinion, that our author is sustained by our Articles and Homilies, against which it seems to us that our objector might raise his voice quite as reasonably as against any parts of the production to which he refers. As we must needs hold ourselves far and for ever aloof from unprofitable disputations on this point, a single word or two from the 13th Article and from the first Homily on Good Works, shall close this brief notice.

"Works done before the grace of Christ and inspiration of his Spirit, are not pleasent to God, forasmuch as they spring not of faith in Jesus Christ."—*Article.*

"Good deeds be not measured by the facts themselve and so discerned from vices; but by the ends and intents for the which they were done. If a Heathen man clothe the naked and feed the hungry and do such other like works; yet because he doth them not in faith for the honour and love of God, they be but dead, vain, and fruitless works to him."—*Homily.*

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*Thimbling for Charity.*—Much has been said of late in private circles amongst us, on the subject of sewing for the purpose of raising money to aid the missionary cause. And the grave and interesting question has been started, whether certain evils are not so inseparably connected with the practice, as to counterbalance many of its benefits, and to render the expediency of the plan very questionable. Far be it from us to give an off-hand decision of the case. We would vastly prefer opening our columns to a temperate and Christian discussion; and this, therefore, is to invite any *fair* champion in her own person or by her *knight*, to state in our next paper her objections to the practice.

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*Combined Ladies' Missionary Associations.*—From a correspondent under the signature "H." we have this moment received a hint on the subject of starting one general female association to aid the funds of the Domestic and Foreign Missionary Society throughout the different Episcopal churches in this city. In a cause like this, the suggestion of any plan, especially upon an energetic and extensive scale, evinces so much interest in the noble enterprize to which it relates, as must entitle it to the most favourable consideration. We are nevertheless, strongly of opinion, that the indispensable assistance of the ladies, will be turned to far better account by being made strictly subsidiary to the views of the respective Rectors of the churches to which they are attached. We feel satisfied that when the *best* time for action in each parish shall arrive, the Rector will be looking with extreme solicitude and strong confidence for the active aid of his pious female communicants. Would it not be a pity, should they be found already combined in a different mode of operation? And would not *their* agency, sustained and backed by their Rector's counsels and influence, be much more likely to be turned to good account?

We drop these hints to our correspondent in the most friendly manner, trusting that they will not retard for a moment the active energies of a solitary individual, but only conduct them into the safest and most productive channels.

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*Obituary.*—By a mysterious and most distressing providence, it has pleased God to remove from the world, within two days of each other, the Honourable Bushrod Washington and his Lady; the former in this city, on Thursday, the 26th ult. and the latter in her carriage near the city, on Saturday the 28th. Thus, by a single visitation, the family-seat of the father of his country has passed from the hands of the second into those of the third generation of this illustrious family. It is said that John A. Washington, of Jefferson county, Va., will inherit it from his uncle, as the Judge did from his. It is highly gratifying that this venerable spot is likely to be retained by a person bearing the name of Washington.

To the Episcopal Church, of which the Judge was a truly attached and exemplary member, his death is a great loss. His name, in connection with some of the noblest charities of our land, carried with it a great and merited influence, and was of far greater value than his pecuniary contributions, which, however, were by no means stinted or unfrequent. As the worthies of other days, one ofter another, are dropping away, how important it is that survivors should step forward with alacrity and invigorated zeal, to sustain and carry forward the ark of the Lord, until his kingdom shall be established in all lands.

*Green Bay.*—By letters recently received from the Rev. Mr. Cadle, who is driving the noble objects of this mission with much commendable wisdom and zeal, it appears that the Mission School at present consists of nine children, six half-breds, two whites, and one of purely Aboriginal extraction. Great efforts are making to erect a small church partly for the purposes of the mission, and partly for the accommodation of fifteen or twenty Episcopal families resident in the settlement, at Munnomonee-ville, a few miles from the mouth of Fox River. The Hon. Judge Doty, recently from Green Bay, is the bearer of an appeal to the pious members of our church in the more favoured district upon the Atlantic border, for assistance in prosecuting this most desirable undertaking. The matter has been taken into consideration by the Executive Committe of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and has received their entire approbation; and at their request, their Treasurer, Jacob Lex, Esquire, No. 238, Market street, will be happy to receive any donations which the pious liberality of the friends of the church may be disposed to contribute, in reply to the animated and touching appeal contained in this week's Recorder.

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*Return of the Rev. Mr. Robertson.*—The New York Evening Post, of the 5th instant, announces the arrival of the Rev. J. J. Robertson, Missionary to Greece, on board the brig John Laird, from Smyrna, in 34 days from Gibraltar. Before our next paper goes to press, we hope to have it in our power to furnish further particulars.

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*The Good Work still advancing.*—We are highly gratified to be able to state, that almost every week brings tidings of the formation of new Missionary Associations, or of the commencement of movements in reference to their immediate formation. An interesting Ladies' Association has been organized in St. Stephen's church, in this city, which promises to aid the Society at the rate of not less than $100 a year. Movements have been commenced in Alexandria, D. C., which we trust will be matured into a vigorous Association. The efforts making in Brooklyn, N. Y., are attended with marked interest and success. We hope to be able before long to lay before our readers the methods of proceeding there, in all their various details. Concerted and simultaneous action;—nothing else is wanting to bring about, with unprecedented rapidity, that time, when every Episcopal Church in the United States, will have within it at least one Association.

The Rev. George Boyd has been chosen a member of the Executive Committee of the Domestic and Foreign Missionary Society, in the place of John Farr, resigned.

For the Philadelphia Recorder.

## BIBLE CLASS.

Matt. xxii. 1—23.

1. What is the meaning of "Kingdom of Heaven" in verse 1? and what by the "marriage feast?"
2. What great truth is illustrated by the entire parable between verse 1 and 15? Who is pointed out by the king? who, by his son? who, by the servants successively sent? by the guests, &c. and what by the "wedding-garment," the destruction of the city, the "outer darkness," &c?
3. What were some of the eastern customs at marriage and other feasts, which illustrate the particulars of this parable?
4. Has it a clear and just application to any class of persons amongst ourselves?
5. Who were the Herodians? How might their question have entangled the Saviour? Into what, on either hand, might an unwary answer, have betrayed him? How was the difficulty evaded?
6. The outlines of what great historial fact, are powerfully exhibited in this narrative? Can that fact serve, in part, to fix the date of the transaction?
7. Can the correct doctrine of the duty and obligation of submission to civil authority, be legitimately drawn from this incident, and our Saviour's remarks upon it?

For the Philadelphia Recorder.

## SUNDAY SCHOOL MEETING.

A meeting on the subject of Education, and especially in relation to Sunday schools, was held on Tuesday evening, December 1st., in the church on Washington Square.

The interest which the occasion excited, brought together a crowded and very respectable congregation; the aisles were filled, and many were seen standing during the evening.

The meeting was organized by the appointment of Robert Ralston, Esq., to the chair. On opening, prayer was offered up by the Rev. Dr. Green. The Rev. Mr. Bayard then made a brief, but very interesting statement of operations, present state and prospects of the "American Sunday School Union."

Addresses from the Hon. Theodore Freylinghuysen, the Hon. John Sergeant, William T. Dwight, Esq., Rev. Mr. Brantly, and Rev. Mr. Bedell, were listened to with the most profound attention.

The very impressive and eloquent addresses, must have commended themselves to the understanding of every individual present, and no one could have left the meeting, without deeper convictions of the great importance and salutary influence of Sunday school instruction.

The first named speaker, who was a stranger to the audience, excited so great a degree of interest, that the congregation arose as by one impulse, and stood listening with breathless attention, to the deeply interesting and feeling remarks: the strain of piety which characterized this address, and the clear musical tones of the speaker, seemed to reach every heart.

One important view taken of the subject, was the influence which the moral and religious instruction of youth will have upon the destiny of our country—no other institutions will tend so much to raise the character of the rising generation, as Sunday schools. Surprising reformation has followed wherever they have been fairly tried. The instruction of children in the principles of our holy religion; in the knowledge of their accountability as rational beings; in their duty towards God and their fellow men, must make them better members of society.

If the prosperity of our beloved country, and the perpetuity of civil institutions, depend on the intelligence and virtue of its citizens, then should the foundation for the moral and religious instruction of the rising generation, be laid deep and strong.

It must be exceedingly gratifying, Mr. Editor, to the friends of the Sunday school cause, to witness, as on the present occasion, distinguished and highly gifted individuals, who occupy important stations in society, coming forward to bear their willing and decided testimonies to the great advantages of Sunday school instruction. *Sunday schools need only be known*, to commend themselves not only to the favourable regard and support of the wise and the good of every Christian denomination, but to every friend to social order and domestic happiness.

The design and character and benefits of Sunday schools, are yet but little understood, and but poorly appreciated;—they are removed from the public gaze, and the multitude pass them by unnoticed.

If this remark be not true, Mr. Editor, how can we account for the very inadequate support which the *American Sunday School Union* has heretofore received, and the present low state of its funds? This institution from its very character, will be enabled to effect a greater amount of good, in proportion to its means, than any other institution in our land. Its numerous publications which have been widely circulated as reward and library books, have been made the means of creating a taste for solid and profitable reading, and thus furnishing food for the minds of millions of our growing population.

There are, at the present time, above 60,000 teachers connected with the *American Sunday School Union*; their gratuitous services could not be purchased, but in a pecuniary point of view, they have been moderately estimated at 900,000 dollars per annum. These teachers, in their unobtrusive labours, are exerting an influence which must be known and felt, as long as our free and happy institutions shall continue to exist.

Is it not a reproach to us, that such an institution should be crippled in its operations, for the want of that support which has been so cheerfully contributed to so many others? The pens of some of the most talented individuals in our country, have been employed in preparing books for the young, which cannot be published for the want of funds. Sunday school missionaries are prepared to go to the destitute parts of our land to establish Sunday schools, but the means for their support have been exhausted. Where is the individual who will not lend his aid, and contribute to this blessed object as the Lord has prospered him? Iota.

For the Philadelphia Recorder.

## APPEAL

*In behalf of Christ Church, Munnomonee, Mich.*

The vestry of Christ Church, at Munnomonee, Green Bay, Territory of Michigan, respectfully solicit the attention of Protestant Episcopalians especially, to the following statement of their wants and expression of their wishes. This church was re-organized in September, 1829, by the election of the usual temporal officers, and the adoption of a constitution recognising the authority of the Constitution and Canons of the Protestant Episcopal Church in the United States of America; and requiring evidence of ordination and approval by the Bishop of some diocese within the same on the part of those permitted to officiate as Rectors or Ministers. Measures have been taken for the procurement of the powers of a corporation, and resolutions have been passed for the erection of a house of worship, and for the appointment of persons to obtain subscriptions and donations to this useful object. Efforts have, in consequence, been made for its attainment within this settlement, but on account of the inadequacy of the means of the few Protestants here resident, the vestry have authorized the Hon. J. D. Doty, a member of their body, to present to their brethren abroad the claims of Christ Church to charitable consideration, and to receive for this end the offerings of pious liberality.

An individual of this Board has given as a site for a Protestant Episcopal Church, a lot in Munnomonee of 220 by 138 feet, about three miles from the mouth and at a short distance from the banks of Fox River; and, in addition, half an acre of ground for a cemetery. The number of Protestant families in the settlement, independently of the garrison at Fort Howard, is about 15 or 18; and for the accommodation of such as are disposed to attend the services of the church, and for the promotion of pure and undefiled religion, it is our desire to see erected a house exclusively set apart for the celebration of the worship and ordinances of the gospel. For the holding fast of the instructive form of sound words with which the church has furnished her children, for the decent and impressive performance of religious rites, and for the securing of the continual publication of the doctrines, and enforcement of the duties of revelation; for objects embracing the interests of morality, the preservation of social order, the purification of public sentiment, the maintenance of the peculiar truths of the oracles of God, the private happiness of man, his enjoyment of hope in death, and of future immortal glory and honour,—it is our earnest expectation and our trust that we shall not appeal in vain to the members of the household of faith. We are separated five hundred miles from the nearest congregation of the Protestant Episcopal Church and thirteen hundred from the Atlantic border; let not our voice be lost in this distance. We are surrounded by an extensive savage population: O, give increased efficacy to the means employed for gladdening the wilderness and the solitary place, and for shedding the light of divine truth into the gross darkness which covers the people. To God our Saviour we commend this cause, the object of much solicitude; and under Him, to the benevolence of those who are called by his worthy name.

A. G. ELLIS, *Secretary of the Vestry.*
RICHARD F. CADLE, *Missionary.*
JAMES DUANE DOTY, JOHN LAWE, JOHN P. ARNDT, A. J. IRWIN, S. W. BEALL, } *Vestrymen.*
A. G. ELLIS, DANIEL WHITNEY, } *Wardens.*

*Green Bay, October 2, 1829.*

## AMERICAN BIBLE SOCIETY.

*Letter from Rev. Mr. King to Dr. Milnor, Secretary for Foreign Correspondence, Dated Ægina, (Greece,) May 31, 1829.*

Rev. and Dear Sir,—I cannot but express to you the joy which I have this day felt, and in which, I have no doubt you will participate. Day before yesterday, B. Barker, Esq. of Smyrna, Agent of the British and Foreign Bible Society, arrived in this place, and that day and the following, I went with him to visit several schools, to converse with the teachers and the children, and to propose supplying them with the word of God. Many expressed a strong desire to possess it, but very few of the children appeared to have the means of purchasing it for themselves. Those who were able to read, and whom the teachers pointed out as poor, Mr. B. supplied gratis.

To-day, many came to him from the Ellenic school, (school for the study of ancient Greek,) and were also supplied. In the afternoon, I went with Mr. B. to call on the teacher of the school established here by the President, and under the immediate direction of the Count V. A. Capodistrias, the President's brother. The Teacher, whom I had previously known at Napoli di Romania, said, that he wished to have the Gospel in the school, but that it must be with the consent of the Count V., and expressed a desire that we should call on the Count and propose the subject to him, without mentioning his (the Teacher's) name. After consulting with Mr. B. I went to make the call proposed, found the Count alone, entered into conversation with him on the subject of schools, and at length I observed to him, that I had a friend here, who would supply the scholars of said school with the New Testament and the Psalter in modern Greek, if necessary.

He replied, "with infinite pleasure." I had several times previously conversed with him on the importance of the Gospel's being placed in schools, but the time had not come to make any distinct proposition to him on the subject, as it was not till quite lately, that this school was opened.

On asking him how many would be necessary for the school, he referred me to Costantas, an old man from Mount Pelion, who was, four or five years since, superintendent of education in Greece, and who has now a general superintendance of the school here, under the Count. Soon after I met Costantas, introduced Mr. B. to him, told him that I had been to the Count, and that he would be happy to have the Gospel and the Psalms in the school, and inquired of him, how many he thought would be necessary. He replied, "There are five hundred scholars in the school, but I suppose that you cannot supply them all; but if you can give something like a hundred, well."

This school will be, as it were, a pattern for the rest of Greece, as it respects schools. It is to be taught in the school at least once a week, and by order of the Count V., a Psalm, or a chapter in the New Testament, is to be read every day to the children, as they sit at table to eat their dinner. This gives me exceeding great joy.

The President is about to establish here a central school, in which teachers are to be fitted to go to different parts of Greece; and he intends to establish from one hundred to a hundred and fifty schools, as soon as possible. In all these I trust the Gospel will be introduced.

The school established by Mr. Brewer, at Syra, now under the direction of Dr. Korck, and in which the Holy Scriptures are taught, was lately attacked in a most virulent manner, by a Priest from the pulpit. But the Special Agent, or Governor, of the seven Northern Cyclades, with whom I have the pleasure to be well acquainted, took up the subject, and has exiled the Priest from the island.

LIBERALITY IN REFERENCE TO

## MISSIONARY OPERATIONS.

The subject of Christian liberality, notwithstanding all that has been said, written, and done, is, even *now*, but imperfectly understood, and but very partially felt by the church of God. This, perhaps, will be thought by some, a very strange assertion to be made in the *present day*, when so many institutions are set up for the spread of the gospel, and when such large sums of money are raised to support their operations; and it will be thought a sufficient refutation of the statement, to refer to the reports which were read at the last annual meetings, and which announced the aggregate offerings of Christian benevolence. Great and small are relative terms; and that may be very great, which, viewed in one relation, is very small when considered in another. It is admitted, that the sums *now* raised are munificent, when compared with what was subscribed fifty years ago; but, unfortunately, for our own virtue, as well as for the interests of the world, we are always prone to set up wrong standards of duty, and to make ill-established comparisons of conduct, and thus to flatter ourselves into groundless conceits of our high attainments in moral excellence. The moment we imagine we have done *much*, where doing, indeed, is regarded rather as a duty than a privilege, we shall cease to feel any stimulus to do more.

To take only the London Missionary Society for an example; it certainly much delighted me last May, to learn that forty-six thousand pounds, including five thousand pounds towards the previous deficiency in the society's funds, had been raised within the past year for missionary objects. This is, unquestionably, a large sum, when abstractly considered, or when viewed in relation to an age when *nothing* was collected; but let it be compared with our obligations to divine grace, for the redemption of the world by the death of Christ; for the early introduction of Christianity to this island; for our reformation from the errors of popery; for our civil and religious privileges; and, especially, for a personal interest in the blessings of salvation;—let it be also compared, with our principles and our profession as Christians, by which we avow an infinite debt of gratitude to sovereign mercy, a supreme regard to eternity, an entire surrender to Christ, a deadness to the world, an ultimate reference of all our conduct to the glory of God, and a possession of the mind of Christ;—let it be compared with the infinite magnitude, extent, and importance of the cause which we have taken up, and which is nothing less *than the conversion of the whole world to God;*—let it be compared with our opportunities for spreading the knowledge of the Lord Jesus throughout the earth;—or let it be compared with the yet unemployed and superabundant means and resources which remain in our possession;—and then, let it be asked, whether forty-six thousand pounds can be regarded with self-righteous complacency as a mighty effort of liberality, when it is recollected that it is the sum total of from fifteen hundred to two thousand congregations of persons, who profess to be redeemed by the blood of the Lamb, and to owe all they have in this world, and all they hope for in the world to come, to the abounding mercy of God. For my own part, I blush to think of it.

Between thirty and forty years has the subject of missions, and the obligations of Christians to support them, been stated in all possible ways. Sermons, speeches, treatises, without number, have gone forth from the pulpit, the platform, and the press, to enlighten, to stimulate, to warn, to encourage, till it has become difficult for the advocate to enter an unbeaten track of thought, or to derive the least assurance from novelty of discussion. Efforts have been made, success has followed; Providence has opened wide and effectual doors, and agents have been found to avail themselves of the opportunities presented; and, after all this, we are ready to think that wonders have been done in the way of pecuniary contribution for the spread of the gospel throughout the world, when three or four hundred thousand professing Christians have raised forty-six thousand pounds in one year! If these are our ideas, and if this is to be regarded as the maximum of our benevolence, we show ourselves to be far enough off from what is really the age of wonders.

But, perhaps, I shall be told, that every body is doing to their uttermost. I deny it. Few, very few, can yet say they have done what they could. Here and there may be found a rare instance of a person rising up nearly to the standard of their duty, and setting a bright example of extraordinary benevolence; but the great mass are wrapt up in a far too great degree of selfishness and worldly-mindedness. The poor are doing, not only *their* share, but more than their share. But the object of my paper is to specify certain classes of professing Christians who are lamentably deficient in the grace of liberality.

Perhaps I may mention,—1. *Our more wealthy ministers.* I concede, that by far the greater number of the pastors of our churches are not in circumstances to contribute much of their *substance* to the cause of Christ; yet even the poorest of them should cast in their *mite*, by way of example to their flocks; but what they are deficient in property they should supply in influence. It is to be feared, that in some few cases they are restrained from this by a mistaken and selfish policy, which leads them to calculate, that whatever their flocks give to public objects, will be so much subtracted from *their own salary*. This is bad calculation; for *giving*, like every thing else, is a habit that strengthens by exercise; and they who rarely put their hands in their pockets for foreign objects, will not ordinarily dip very deep for their minister. Did the pastors of our churches exert their proper and powerful influence, any sum almost might be raised for the cause of missions. But I now more particularly refer to the *wealthier* ministers of the gospel: to those whose large salaries enable them to command all the comforts, and most of the luxuries, of life; or whose private fortunes aid them to vie in splendour or elegance with the richest members of their flocks. How can such men preach against the love of money, if *they* are seen intent upon hoarding; or against the love of the world, if *they* are surrounded by splendour; or upon liberality, if their contributions bear no proportion to their spendings? Those who advocate the missionary cause, should be themselves well known to be its liberal as well as its eloquent supporters. It is an easy thing to talk, is a remark often made. Ministers, it is admitted, have just as much right to live in comfort, and even in luxury, as any of their hearers; but it is a question whether *any of us* have such a right, while God's cause needs and demands our superfluous wealth. The spirit of hoarding is out of place in any Christian's mind, but most of all out of place in the bosom of a *minister*. It is astonishing the influence which a liberal pastor has over the minds of his flock; *they* cannot be *backward*, when he is forward to give; and he is appointed to be an example, as of other things, so also of charity.

(*To be continued.*)

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CHINA.—Japanese translators are rendering Dr. Morison's Chinese Dictionary into the Japanese vernacular dialect. The arrangement of the alphabetical part of the Dictionary pleases the natives so much that it has become common, it is stated, for persons at Nangaski to write a column of characters, with their definitions, on fans, and to present them to their friends.

## ROTATION SERVICE.

*Sunday Evenings.*

The following arrangement having been agreed upon, by the Rectors of the churches below named, in relation to services on Sunday evening, notice is hereby given, that the Sunday evening services will be as follows:—

| | | |
|---|---|---|
| First Sunday in each month, | | St. Andrew's church. |
| Second | do. | St. Stephen's " |
| Third | do. | St. Paul's " |
| Fourth | do. | St. James' " |

Whenever there is a *Fifth* Sunday in any month, due notice will be given where the rotation service will be held.

## LIFE OF SUMMERFIELD.

Just received and for sale by William Stavely, No. 99, South Second Street, "MEMOIRS of the Life and Ministry of the REV. JOHN SUMMERFIELD, A. M. late a preacher in connexion with the Methodist Episcopal Church in America."—By *John Holland*. With an Introductory Letter by *James Montgomery*.

## THE RELIGIOUS MAGAZINE:

*Or Spirit of the Foreign Theological Journals and Reviews,*

No. 24,

FOR DECEMBER, 1829.

Contents.—Mahometanism Unveiled.—Liberality in Reference to Missions, &c.—Letters to Dr. Chalmers.—Faber's Sacred Calendar of Prophecy.—Belshazzar's Feast.—Longing to be at home.—Illustrations of Scripture.—Original Missionary Hymn.—On the Interpretation of Prophecy.—For a Slave Chapel at Cape-Town.—Schleiermacher on the Gospel of St. Luke.—The woman of Shunem.—D. Moore's Poems.—China.—Natural History of Enthusiasm.—Christian Retirement.—On hearing Dr. Chalmers preach.

This work is published monthly at $3,00 per annum, by E. LITTELL & BROTHER, corner of Chesnut and Seventh Streets.

GOODRICH'S ECCLESIASTICAL HISTORY.

Just received and for sale by WILLIAM STAVELY, No. 99, South Second Street, Outlines of Ecclesiastical History, on a new plan, designed for Acadamies and Schools. By Rev. Charles A. Goodrich, illustrated with engravings.

Also, Stories about Capt. John Smith of Virginia, for the instruction and amusement of Children.

ALSO,

Peter Parley's method of telling about Geography to Children, with 9 Maps and 75 Engravings, principally for the use of Schools.

## REPORT.

Just published and for sale by *William Stavely*, Report of the Committee appointed by the Philadelphia Medical Society, January 24, 1829, to take into consideration the propriety of that Society expressing their opinion with regard to the use of *Ardent Spirits*, and to frame such resolutions as they may deem proper.—Price 12½ cents.

Dec.12. 1829.

## MONEY RECEIVED FOR RECORDER.

| | |
|---|---|
| Dec. 10.—Charles P. Howard, Orange, Va.... | 2 50 |
| Reuben Conway, do.......... | 2 50 |
| John F. Conway, do.......... | 2 50 |
| | $7 50 |

# POETRY.

From the Vermont Chronicle.

## "MY CHILD AND I, SHALL MEET AGAIN."

Tho' in a dark and dreary home,
Her little bed is made,
And tho' that cherish'd form is low
On a grassy pillow laid;
Tho' quench'd the eye, and hush'd the voice—
And she smiles on me no more;
Tho' lock'd in the dreamless sleep of the grave—
Yet the grave hath *lost its power;*—
It may vaunt of its triumph,
It may mock at my pain,
*But my child and I shall soon meet again!*

In the sighing of Autumn winds,
I hear the pitiful wail;
I start at the well-known sound—'tis past!
'Twas only the moan of the gale.
For deep is her sleep,
In her lone cradle-bed,
And sound can ne'er come,
From the voiceless dead.
'Twas the hollow blast weaving a dirge
For my baby—a requiem low—
How kind thus to mourn with the griev'd,
To mingle its sighs with my wo!
I must weep, I must grieve me,
But I may not complain,
*For my child and its mother shall soon meet again!*

O my baby! my daughter belov'd!
Too soon thy brief errand was done—
Thou last-receiv'd, first-restor'd gift!
My gentle, my beautiful one!
On this bosom so long I had cradled thee close,
And folded thee nearest my heart;
I had feasted so long on the light of that smile,
And so joy'd in thy love that repaid me the while,
That I dream'd not, we ever might part.
But thou'st found thee a sheltering Bosom, where
Thou never shalt need a mother's care.
—When the tear comes unbidden,
And the wound bleeds again,
O! then bright be this hope, my heart to sustain,
*The child and the mother shall soon meet again!*

## THE CHRISTIAN ISRAEL.

BY JAMES MONTGOMERY.

Thus far on life's perplexing path,
Thus far the Lord our steps hath led;
Safe from the world's pursuing wrath,
Unharm'd though floods hung o'er our head;
Here then we pause, look back, adore,
Like ransom'd Israel from the shore.

Strangers and pilgrims here below,
As all our fathers in their day,
We to a Land of Promise go,
Lord! by thine own appointed way;
Still guide, illumine, cheer our flight,
In cloud by day, in fire by night.
Protect us through this wilderness
From serpent plague and hostile rage;
With bread from heaven our table bless,
With living streams our thrist assuage;
Nor let our rebel-hearts repine
Or follow any voice but Thine.

Thy righteous laws to us proclaim,
But not from Sinai's top alone;
Hid in the rock-clift, be thy name,
Thy power, and all thy goodness shown;
And may we never bow the knee
To any other gods but Thee.

## SONNET.

*Imitated from the Italian of Gaetana Passerini.*

BY THE SAME.

If in the field I meet a smiling flower,
Methinks it whispers, "God created me,
"And I to Him devote my little hour,
"In lonely sweetness and humility."
If, where the forest's darkest shadows lower,
A serpent quick and venomous I see,
It seems to say,—"I, too, extol the power
"Of Him, who caused me, at his will, to be."

The fountain purling, and the river strong,
The rocks, the trees, the mountains raise one song;
"Glory to God!" re-echoes in mine ear:—
Faithless were I, in wilful error blind,
Did I not Him in all his creatures find,
His voice through heaven, and earth, and ocean hear.

## THE EVANGELICAL SPECTATOR.

*By the Author of the Evangelical Rambler.*

Revised for the Philadelphia Recorder, by the Rev. G. T. BEDELL.

### SOCIAL DISCUSSIONS.

PART III.

ON THE DEGENERACY OF HUMAN NATURE.

"We are not denying that the persons of some of them are dignified by the more respectable attributes of character; and that, from the persons of others of them, there are beauteously reflected the more amiable and endearing attributes of character. But we affirm, that with all these random varieties of moral exhibition which are to be found, the principle of loyalty to God has lost the hold of a presiding influence over all the children of our degraded and undone nature."

DR. CHALMERS.

An allusion having been made to a discourse which had been delivered on the preceding Sunday, by a young clergyman, who officiated for the Rev. Mr. Montesque, the following discussion ensued.

*Mr. Neville.* It is gratifying to see so many men of decided piety, and of superior learning and talent, taking orders in the Church; and though they may be accused, by some, of endeavouring to sap the foundation of her stabilily, yet to their labours she is indebted for that degree of spiritual light and purity which she now enjoys.

*Mr. Lacelle.* But, Sir, we must not forget that the excellency of the power which renders their ministry effectual to the salvation of them that believe, is of God, not of man. And therefore, while superior learning and superior intellectual attainments are necessary in some departments of science, yet they are not essentially necessary to qualify a minister to preach the glorious Gospel of the blessed God. The Apostles were unlearned men, nor were they distinguished by the splendour of genius, and yet they were the means of converting thousands to the faith of Christ.

*Mr. Neville.* Not learned, Sir? when they could speak all languages.

*Mr. Lacelle.* They were taught by miracle.

*Mr. Neville.* I admit it, Sir; but this proves that learning was necessary to qualify them for their apostolic duties, and though a profound knowledge of the dead languages may not be necessary to enable a minister to preach the Gospel in his native tongue, yet it may be necessary for him when he is required to defend its doctrines against the critical objections of its opponents. And if the splendour of genius cannot give efficacy to the truth, yet it can present it in a more captivating and impressive form.

"It is evident," said Mr. Montesque, "to every one of extensive observation, that a diversity of talent is employed in the Christian ministry; yet all are commanded to give attendance to reading, to meditation, and to the general improvement of the gift they possess, that their profiting may appear to all. But why are we required to improve our talents by the acquisition of more extensive information, unless it be to qualify us to discharge our public ministrations with more accuracy and efficiency, if not with more fidelity?"

*Mr. Lacelle.* I presume, Sir, you will admit that the Rev. Gentleman who officiated for you on Sunday was not distinguished by any superiority of intellectual attainments; and, yet, who could give a more just description of the awfully degenerated state of human nature than he gave? Who could prove, with greater force of evidence than he did, that we are all by anture in the same state of guilt and condemnation?

*Mr. Montesque.* I admired the devotional fervour of his spirit; but when he has studied the Word of God with more profound attention, and becomes more intimately acquainted with the present state of society, he will be compelled to revise some of his present opinions: and then his statement of the awful degeneracy of human nature will be more in accordance with the evidence of the Scripture, and of our personal observation.

"What, Sir!" said Mr. Lacelle, with some surprise, "do you doubt the universal corruption of human nature?"

*Mr. Montesque.* No, Sir; but I certainly think that his representation of it was incorrect. He asserted, that every unregenerated man is one entire mass of moral pollution; that not a single moral excellence can be traced in his character; and that, in disposition, he bears a close resemblance to the wild beasts of the forest.

*Mr. Lacelle.* And do not the sacred writers employ wolves, and bears, and leopards, and lions, as emblematical representations of the unregeneaated part of human nature?

*Mr. Montesque.* Of the more ferocious and cruel part of human nature, but not of the more amiable and virtuous.

*Mr. Lacelle.* But, Sir, do not the Scriptures declare that all are dead in trespasses and in sins?

*Mr. Montesque.* Yes, Sir; but that figurative expression implies an inequality of condition; for though they are all spiritually dead, they are not all equally corrupt. Some are more defiled in taste, more depraved in disposition, and more licentious in their principles, than others.

*Mr. Lacelle.* But, Sir, are not all transgressors of the law of God? and, as the consequence of their transgressions, are they not involved in the same state of condemnation?

*Mr. Montesque.* Yes, Sir, all are transgressors; but some surpass others, in the number and in the aggravation of their crimes. And though all are involved in the same sentence of condemnation, yet the infliction will bear an equitable proportion to the number, and to the magnitude of their offences.

*Mr. Lacelle.* Am I, then, to suppose that some parts of human nature still retain some vestige of its original purity? If so, we must give up as untenable the Scripture doctrine of its universal corruption, and belive that the virtuous will be saved on the ground of their own merit, rather than through faith in the mediation of Jesus Christ. Indeed, Sir, I know not to what extent of error such a supposition will lead.

*Mr. Montesque.* It has often been asserted, as an evidence of the inspiration of the Scriptures, that none of its statements have ever been disproved by the subsequent discoveries of science. And as *man* is the primary object of their attention, we may expect to find such a delineation of his character as will correspond with what we behold in real life. They tell us that he has fallen from that state of innocence and happiness in which he was created; that now, instead of deriving his purest bliss from communion with God, he exists in a state of alienation from him—neither fears nor loves him; that he lives either in the wilful or unconscious violation of his holy laws; and, as the consequence of his transgression, he is involved, and justly involved, in the sentence of condemnation. This, the Scriptures assert, is the state of all men, of every age and of every order in society, even while they admit that some surpass others in the degrees of their enmity against God, and in their contempt for his laws;—as in a general revolt, while all are guilty of renouncing their allegiance, some are pre-eminently distinguished for their daring spirit of rebellion against their lawful sovereign. We read of some who set their mouth against the heavens—who curse God—who say to him, Depart from us, for we desire not a knowledge of thy ways; but these are the more corrupt, who *are given over to a reprobate mind*—who take the lead in that contest which the inhabitants of earth carry on through succeeding generations, against the authority of the King eternal and invisible. And is not this Scriptural representation of the *varying* degree of human depravity towards God, confirmed by the evidence of our own senses?

*Mr. Lacelle.* I admit, Sir, that some surpass others in the malignity of their spirit against God, and in the number and aggravation of their crimes; but do you suppose that the more virtuous retain any vestige of man's orignal purity?

*Mr. Montesque.* No, Sir; all are depraved, though some are *less corrupt* than others; all are guilty of having violated the law of God, but some surpass others in the degrees of their criminality.

*Mr. Lacelle.* Then, Sir, is not the statement correct which was given us on Sunday, that every unregenerated man is one entire mass of moral pollution; and that not a single moral excellence can be traced in his character?

*Mr. Montesque.* Not exactly; for though the Scriptures declare that all men have sinned against God, and are living in a state of alienation from him, yet they do not say that they are devoid of every social virtue. For, Sir, we have only to look into the unregenerated part of society, and we shall very soon discover many whose character is adorned with a beautiful assemblage of social virtues. We find integrity, honour, ardent friendship, equity, gentleness, kindness, and amiability of temper and of disposition, amongst some of those who are still unrenewed in the spirit of their mind.

*Mr. Lacelle.* But, Sir, as these virtues are not displayed with a view to please God, they cannot be acceptable to him.

*Mr. Montesque.* I admit this, Sir. The apostacy which has taken place amongst human beings, relates to their renunciation of their allegiance to God, even while they retain enough of social virtue to live in a state of conventional fellowship and peace with each other. And if "the world could be broken off from the system of God's administration altogether, and if he were to consign it, with all its present accommodations, and all its natural principles, to some far and solitary place beyond the limits of his economy, we should still find ourselves in the midst of a moral variety of character; and man, sitting in judgment over it, would say of some, that they are good; and of others, that they are evil. Even in this desolate reign of atheism, the eye of the sentimentalist might expatiate among beauteous and interesting spectacles,—amiable mothers shedding their graceful tears over the tomb of departed infancy: high-toned integrity maintaining itself unsullied amid the allurements of corruption; benevolence playing its labours of usefulness; and patriotism earning its proud reward in the testimony of an approving people."

*Mr. Lacelle.* But still I presume you do not mean to say, that this semblance of social goodness would be pleasing to God, and if it be not cherished out of respect to the authority of God, who has enjoined it, must we not regard it as essentially defective in the purity of its motive, and consequently so far displeasing to him?

*Mr. Montesque.* Most certainly, Sir; and it is the difference of motive that constitutes the essential difference between the actions of men in the estimation of God. The unrenewed cultivate the social virtues, because they tell to their temporal advantage—promote their happiness—gather around them the commendations and applause of others—and become a passport to eminence and distinction in the social system; and while these reasons will have a partial influence over those who are renewed in the spirit of their mind, yet the most prevalent and the most powerful incentive will be to please God, by rendering obedience to his revealed will. The personal excellencies and the actions may be precisely of the same character and tendency, in human estimation; "but the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." And hence, while he allows men to reap the usual advantages which result from the cultivation of the social virtues, yet he holds them responsible for the defect in the motive by which they are impelled; and notwithstanding their superior moral goodness, when compared with the more corrupt members of society, he views them as living in a state of alienation from him, and, consequently, equally exposed to the penalty of his violated law, even though they may be guilty of fewer acts of transgression.

*Mr. Lacelle.* But, Sir, will not the more virtuous members of society, if they suppose that their social excellencies are pleasing to God, be led to conclude, that they may indulge the hope of eternal life, without being dependent on the atonement and mediation of Jesus Christ?

*Mr. Montesque.* I am aware, Sir, that there is a natural propensity in man, to magnify his social goodness, and substitute it as the foundation of his hope of eternal life, to the exclusion of the atonement of Jesus Christ. The question, then, which we have to decide, is this;—*What is the most likely means of preventing him from attempting to do such a fatal act?* We ought to prove, that while the virtuous man is a good citizen of the state in which he lives, he is a revolted subject of the divine government; that while he discharges his relative duties towards men with fidelity and honour, he is defective in his obedience towards God; and that while he is justly entitled to the commendation of his neighbours and his friends, for his deeds of goodness, he is lying under a sentence of condemnation because he "continueth not in *all things* which are written in the book of the law to do them."

"I believe," said Mr. Neville, "that there is no doctrine of the sacred Scriptures so offensive to man, as that of the universal corruption of human nature. Even those who give palpable evidences of it in the gross immorality of their actions, resolutely maintain that their hearts are good; and imagine, that, because they happen to possess one or two redeeming qualities, therefore they are not justly exposed to the awful threatenings of the divine law.

*Mr. Montesque.* I am not surprised at this. Man is a fallen creature; he loves not God, but he still possesses the social affection; his heart is deceitful and impure, but he is capable of throwing around his reputation the splendour of an amiable loveliness; and, therefore, when we discuss the question of his degeneracy, we should always make those admissions in favour of his personal excellence, which we know often does belong to him. At the same time it is necessary to charge home the entire alienation of his heart *from God* as the proof of his depravity.

## HISTORY OF EFFORTS TO IMPROVE PRISONS.

8. *Coloured Population.* The facts, which are gathered from the Penitentiaries, to show how great a proportion of the convicts are coloured, even in those States where the coloured population is small, show most strikingly, the connection between ignorance and vice. The following table shows in regard to several States, the whole population, the coloured population, the whole number of convicts, the number of coloured convicts, proportion of convicts to the whole population, proportion of coloured convicts.

| | whole pop. | col. pop. | no. con. | col. con. | col. pop. | col. con. |
|---|---|---|---|---|---|---|
| Massachusetts | 523,000 | 7,000 | 1304 | 50 | 1 to 74 | 1 to 6 |
| Connecticut | 275,000 | 8,000 | 117 | 39 | 1 to 34 | 1 to 3 |
| New York | 1,372,000 | 39,000 | 637 | 154 | 1 to 35 | 1 to 4 |
| New Jersey | 277,000 | 20,000 | 74 | 24 | 1 to 13 | 1 to 3 |
| Pennsylvania | 1,049,000 | 30,000 | 474 | 165 | 1 to 34 | 1 to 3 |

| Or, | propor. of pop. sent to prison. | prop. col. pop. sent to pris. |
|---|---|---|
| In Massachusetts | 1 out of 1,665 | 1 out of 140 |
| " Connecticut | 1 " 2,350 | 1 " 205 |
| " New York | 1 " 2,153 | 1 " 253 |
| " New Jersey | 1 " 3,743 | 1 " 833 |
| " Pennsylvania | 1 " 2,191 | 1 " 181 |

*Expenses for the support of Coloured Convicts.*

| | | |
|---|---|---|
| In Massachusetts | in 10 years | $17,734 |
| " Connecticut | in 15 years | 37,166 |
| " New York | in 27 years | 109,166 |
| | Total | $164,066 |

Such was the fact in 1827, concerning the degraded character of the coloured population. The white convicts are remaining nearly the same, or are diminishing, while the coloured convicts are increasing. At the same time the white population is increasing in the Northern States much faster than the coloured population.

It is manifest that the great cause of the frequency and increase of crime is, neglecting to raise the character of the coloured population. An argument is derived in favour of education from these facts. $164,000 expended, in so short a time, for the purposes of education, among a population of only 54,000 souls, would very soon raise their character to a level with that of the whites.

The last report of "The Prison Discipline Society" shows that encouraging progress has been made towards remedying these evils.

*To prevent evil communications in prisons.*—In several prisons arrangements have been made to lodge the convicts at night, in solitary cells. Order, silence, and close inspection during the day.

*To provide for and communicate proper instruction.*—Religious service on the Sabbath, reading the Scriptures and prayer, morning and evening, and Sabbath school instruction, are some of the privileges enjoyed by the convicts in several of the prisons.

*To diminish the current expenses of prisons.*—Facts show, that, under proper regulations, these institutions can support themselves. The new prison, containing 97 convicts, at Wethersfield, Conn., the Directors say, in their report to the Legislature, April 10, 1828, "has earned for six months, ending on the 31st of March, 1828, the sum of $1,017 16, over and above the expenses of its management and support, which may be considered as profits." Contrast this with Newgate. The average annual expense of this prison, from its establishment (in 1791) to the first of April, 1826, has exceeded $5,680, which amounts during the whole period, to $204,480.

In the prison at Auburn, N. Y., the earnings of the convicts, 550 in number, in October, 1827, $2,792 28, which being continued at the same rate for one year, would amount to $33,307 36.—Similar to this is the new prison at Sing Sing; while the amount appropriated by the Legislature, in eight of the most costly years, for current expenses in the old State prison in New York, was $221,965 18. There is also much improvement in regard to health, reformation, and other particulars.

Houses of refuge for juvenile delinquents have been established in New York and Boston. The whole number of subjects received into the latter institution, "from its commencement, Sept. 20, 1826, to April 30, 1828, was 143; of whom 26 were girls. Of the whole number received, 26 have been apprenticed; from nearly all of whom favourable returns have been received;—and not one of the whole number received has died."——"The whole number received into the institution in New York, from Jan. 1, 1825, to Jan. 1, 1828, was 377; of whom 107 were girls. Of the whole number received, 123 boys, and 38 girls, remained in the Refuge, Jan. 1, 1828—118 boys, and 50 girls, have been apprenticed; from whom, with very few exceptions, the most gratifying returns have been received; only one has died.

The Refuge in Philadelphia, is expected soon to be in operation.

Considerable interest has been excited in regard to lunatics; and it is to be hoped, the time is not distant, when they will be provided with other accommodations than prisons.

In many prisons no reform has been made, and the evils which call loudly for remedy, still exist.

The receipts of this Society have been $6,103 08.

FOREIGN COUNTRIES.

The London Society has been in operation eight years. Its Seventh Report contains 540 pages. Its attention is directed principally to the prisons in Great Britain. The expenses of the Society last year, (1827) were $11,959, which exceeded its receipts $4,120.

In Scotland no benevolent association has been formed.

In Ireland there is an association at Dublin, for the improvement of prisons and prison discipline.

*Statement of the number of Criminal Offenders, committed for trial in the several Jails in England, Wales, and Ireland, in 1823; also the population.*

| | No. per. com. 1823. | No. convic. | No. acq. |
|---|---|---|---|
| England | 12,092 | 8,204 | 2,480 |
| Wales | 171 | | |
| Ireland | *25,385 | 7,923 | 6,705 |
| Total | 37,648 | 16,127 | 9,185 |

| | No bills against and not pros. | Popul. 1821. |
|---|---|---|
| England | 1,579 | 11,488,100 |
| Wales | | 732,500 |
| Ireland | 8,648 | 6,846,949 |
| Total | 10,227 | 19,067,549 |

It will be seen by this, that a little less than one third of those committed in England, Wales and Ireland, are discharged without prosecution, and about one fourth are acquitted, "after having endured—frequently for several months—all the suffering, disgrace, and injury, of penal imprisonment. This is an evil of which few persons are aware." Some of the jails are cleared only once in twelve months; and excepting those in London and Middlesex, and very recently in the home circuit, none are delivered oftener than twice a year; and where there are two assizes in a year, they are held at such uneven periods of time, that a person may remain nine months, and in some cases twelve months, before he takes his trial. One fact out of many will serve to show the nature of the evil. A youth, aged 14 years, charged with taking a hat from another boy in the public streets, was committed on the 11th of August, 1823, but was not tried until the 12th August, 1824. The place where he was confined had been presented, some time before, as unfit for a prison. There was no employment for either tried or untried. There were only 14 sleeping cells for fifty and more prisoners; and when all the hardships had been endured, and all the moral mischief of an imprisonment, so long and of such a nature, had worked its full effect upon this boy of 14—he was acquitted! Could such an initiation into vice and idleness produce any other than the most lamentable depravity?—And can it excite surprise, when the committee state, that this youth, acquitted of the crime with which he was charged, was dismissed from prison a hardened criminal, and has since undergone the punishment of transportation for life? But this is not a solitary instance.

In general, the same evils, and if possible, in a greater degree, are to be found in foreign prisons, than exist in those of the United States. In the West Indies, Italy, Switzerland, France, and Germany, most of the prisons are in a deplorable state.

Societies for the improvement of Prisons exist in France, the Netherlands, the Prussian dominions, and at Petersburg in Russia. In Germany, individuals are making exertions in behalf of the cause. Dr. Julius of Hamburg, is labouring to disseminate information on the subject.—*Quarterly Reg. for Aug.* 1829.

* Of this number, 1066 were bailed and not tried, and 1043 remained for trial.

## DEATH OF DR. HINDE,

THE FAMILY PHYSICIAN OF GENERAL WOLFE.

The Western Medical Journal gives an account of the death of this man, together with some sketches of his history.—He died, recently, at Newport, (Ky.) at the advanced age of 92. He is represented, in some of the pictures of Gen. Wolf's death, as feeling the fast-ebbing pulse of the dying hero.

A native of England, he was educated an Episcopalian, but after coming to this country became a deist and so remained till the incidents occurred, related in the anecdote inserted below. He was a man of ardent temperament, so that, in whatever cause he embarked, he exhibited a zealous devotion, bordering, at least, upon enthusiam.

Under the influence of Patrick Henry and Mr. Davies, President of Princeton College, who employed him as family physician while in Pennsylvania, he warmly espoused the cause of our revolution, in opposition to the wishes of Lord Dunmore, his early friend and companion.

It is evident that he, like other sceptics, became such by neglecting to give the Christian religion a careful and candid examination into its claims—but when the force of example, and practical demonstration, came clearly before him, he could not resist conviction, and became a faithful convert. And if he was enthusiastic, we cannot but admire his zealous and persevering devotedness to the cause, under all circumstances. How powerfully did his wife's patience and submission preach to him! More convincing to this reviler of religion, as he was, than all the force of the most logical argument, or refined eloquence of a finished orator.—So let all Christians practise and we should find few sceptics.

"Dr. Hinde had been educated in the principles and practice of the Episcopal Church; but he now became a Deist, and took pride and pleasure in ridiculing Christianity. His views and feelings, however, at length underwent a radical change; the immediate cause of which was so uncommon, and, at the same time, so professional, that we shall not hesitate to relate it. His wife and daughter had been converted to Christianity, and attached themselves to the Methodist Episcopal Church. For this act, his daughter was banished from his house, and his wife placed under medical treatment, for what he considered, or affected to consider, insanity. His remedy was a blistering plaster to the whole length of the back, which he left on for several days. By this measure of violence, he hoped to deter her from further attendance on places of public worship. But, as he used to say, God turned a 'huge blister' upon his own heart. The Christian fortitude and meekness, with which his wife bore the protracted anguish which his cruelty inflicted on her, excited his sympathy and filled his soul with remorse. A feeling of respect was awakened towards that religion, whose votaries could endure such persecution, without a murmur; and he was led forthwith to investigate its origin and principles. The inquiry resulted in a perfect conviction of its divinity; and he attached himself to the same church, from which he had sought by violence to estrange his wife and daughter, and for nearly half a century continued one of its most devout and exemplary members. Such was his temperament, indeed, that he may fairly be said to have passed into the opposite extreme. Down to his dying day, religion was his darling theme. No waking hour ever passed, whoever might be present, in which he did not utter some expression of admiration for the Christian faith, and thank heaven that he felt its influence. Throughout the whole of this long period, he never attended the call of a patient, without first retiring to pray in secret, for the success of what he might prescribe; and when he reached the house, whether of rich or poor, Christian or Infidel, his invariable practice was, to assemble such members of the family as could be conveniently brought together, and re-engage with them in prayer for the recovery of the sick, before he would exhibit a single remedy. In the efficacy of prayer the Doctor was a firm believer, and not a few of his patients cherished the same faith. To all such, his religious efforts were auxiliary to his professional; as they contributed to tranquilize the feelings, inspirit the hopes or confirm the resignation of the sick."

BOOK AND STATIONARY STORE.

The subscriber has opened a store at No. 92, South Third street, near St. Paul's Church, where he offers for sale a general assortment of stationary, and such books as he conceives will tend to improve every reader. He solicits the custom of his Episcopal friends in particular, as it is his intention to keep on hand most of the books in use in our churches and Sunday schools. JOHN CLAXTON.

Wiltberger's Map of the Holy Land, by single copy or dozen.

*October* 24.—3*t*.

*Eastern District of Pennsylvania, to wit:*

Be it remembered, that on the first day of December, in the fifty-fourth year of the Independence of the United States of America, A. D. 1829, Stephen H. Tyng, A. M. of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, to wit:

"Lessons on the Acts of the Apostles. Designed for more advanced Bible Classes—By Stephen H. Tyng, A. M. Rector of St. Paul's Church, Philadelphia."

In conformity to the Act of the Congress of the United States, entituled, "An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned; And also to the act entitled, "An Act supplementary to an Act, entitled, 'An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

December 5—4t.

TO EPISCOPALIANS.

This day is published, and for sale, by WILLIAM STAVELY, No. 99 South Second Street, "CRISIS in the affairs of the DOMESTIC AND FOREIGN MISSIONARY SOCIETY of the the Protestant Episcopal Church in the United States of America; and AN APPEAL to Episcopalians in its behalf."

Nov. 21, 1829.

WRITING ACADEMY.

The subscriber respectfully informs the Ladies and Gentlemen that he continues to give lessons in Penmanship, in a superior style to any other taught in this city, and to write with double the facility of any other system taught in the union. Specimens of improvement will warrant the above. From twelve to thirty lessons will enable a person to write a good, bold, legible hand, and three lessons will show the great utility of this system over all others.

N. B. His rooms are open from 6 A. M. to 10 P. M. Ladies write in a separate room.

BOOK KEEPING.

He also informs them that he has completed his new treatise on Book-keeping, and its superiority over all other systems is fully tested by Merchants and Book-keepers of the first taste; his system and perfect mercantile manner of instruction will enable his students to acquire in from ten to twenty lessons generally, a superior knowledge of that science, and his long practice in teaching, together with the examination of more than one hundred sets of books, in the first counting houses in this city, enable him to give a superior form of books, and most extensive explanation on this very important science. R. MEGONEGAL,

No. 206, Race street, opposite Franklin Square.

REFERENCES will be given to merchants, book keepers, and teachers.

Oct. 31.—eow3m.

CHRISTIAN ALMANAC.

For sale, at the Pennsylvania Branch Depository of the American Tract Society, corner of Fourth and Arch streets, The Christian Almanac in the German Language. Also, in the press, Christian Almanac in the English Language in the German form, and in the usual 12mo. form.

BABINGTON ON EDUCATION.

Just published and for sale by *William Stavely*, No. 99, South Second Street, BABINGTON's Practical View of Christian Education in its earliest stages—with a Preface, Notes, and an Appendix—*By Gregory T. Bedell*, A. M.

WILLIAMS' LIFE OF REV. MATTHEW HENRY.

Just received from London, and for sale by Towar & Hogan, No. 255 Market Street, Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry, by J. B. Williams, Esq. F. S. A.

CHRISTMAS AND NEW YEARS' PRESENTS

Just published by the American Sunday School Union, and for sale at their Depository, No. 146, Chesnut street,

NURSERY LESSONS,

For children eight or ten years old—with an original wood engraving of an INFANT SCHOOL.

Also—

SCENES IN CHILDHOOD,

For children four or five years old—Each lesson illustrated by an engraving.

"It is hoped these will be profitable as well as acceptable gifts."—*Am. S. S. Mag.*

3 *t*.

PRAYER BOOKS AT 25 CENTS!!!

WILLIAM STAVELY, No. 99, South Second Street, has for sale the Book of Common Prayer, containing the new additional Hymns, in sheep binding, at 25 cents. The same edition, lettered, at 30 cents. Likewise finer editions, at corresponding prices.